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New Testament Introduction, and it does not really add anything of value to current literature about the New Testament.

JAMES HARDY ROPES.

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THE HISTORICAL CHRIST; or An Investigation of the Views of Mr. J. M. Robertson, Dr. A. Drews, and Prof. W. B. Smith. FRED C. CONYBEARE, M.A., F.B.A., D.D., LL.D. Watts & Co., London. 1914.

A refutation of the extravagant theory of the Idealistic Monists, who deny the historicity of Jesus and the authenticity of all the New Testament writings, and of nearly all those outside the New Testament which bear on the early history of Christianity, has value when it emanates from "The Rationalist Press Association." It has greater value when written by so thoroughly scientific an authority as Dr. Conybeare. Dr. Conybeare is not limited to his unrivalled studies in the ancient literature of the Armenian Church, but understands historical criticism. A radical himself, he is well qualified to expose the shallowness of the hyper-critics of the Drews school, who count in their number every class of writer *except* a historical critic, and he fulfils the task *con amore*.

B. W. BACON.

YALE SCHOOL OF RELIGION.

THE GOSPELS IN THE LIGHT OF HISTORICAL CRITICISM. FREDERICK HENRY CHASE, Bishop of Ely. New York. Macmillan & Co. 1914. \$1.50.

This small book contains a reprint of an essay published in 1905 in the volume entitled *Cambridge Theological Essays*, an essay which received favorable notice at the time on account of its lucidity, its compactness, and the tone of devoutness and candor which characterized it.

To the present reviewer the value of the book seems to consist in its brief, clear statement of certain points, like the description of New Testament sources (pp. 9 ff.), influences which have moulded the tradition of sayings (pp. 21 ff.), comparison of the witness concerning the resurrection as found in Paul and in the Gospels (pp. 32 ff.), in the author's warm recognition of the duty of applying historical criticism to the New Testament, and in his expression of the spirit of caution and sense of religious values in which that criticism should be applied.

But the present significance of the book is doubtless to be found in the opening essay, which is new. Here the author speaks not